

DEVIATION OF MUFTI TAQI

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THE COVID DELUSION OF TAQI SAHIB

Mufti Taqi Usmani has presented several arguments to justify the covid protocols. Please respond and comment on the validity/invalidity of his arguments.

No.1

He says: *The Hadith does not reject the fact that a disease MAY spread to another. The hadith rejects the aqeedah that a disease WILL spread to someone. In support of this he uses the Hadith of fleeing from a leper.*

Response

His argument is baseless. What he says is his personal opinion sucked from his thumb to appease the kuffaar Pakistani government which has been co-opted by the atheists to further their satanic covid plot. Firstly, he presents his own convoluted interpretation in support of the protocols of the atheists. The atheists such as Fauci, Bill Gates & Pharma who have bribed and subdued the governments who are in control of the brains of even molvis and muftis of today. What need does Mr.Taqi discern for justifying the protocols of the enemies of Islam?

Is Taqi Sahib ignorant of the action and reaction of Rasulullah (Sallallahu alayhi wasallam), the Sahaabah and the Salafus Saaliheen during epidemics? Surely he is not so ignorant as to be unaware of how Rasulullah

(Sallallahu alayhi wasallam) and the Sahaabah conducted themselves during a plague. All arguments regardless of how ‘logic’ they may appear ostensibly, pale away into oblivion in the face of the Sunnah.

Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah were more aware of the issue of lepers, yet they did not behave so recklessly and emulative of the mushrikeen as do Taqi Sahib and all the zigzag muftis who bootlick the kuffaar, following blindly whatever haraam, kufr protocols the atheists excrete for the consumption of the juhhaal.

Rasulullah’s response to the Bedouin who believed like Taqi Sahib is an emphatic rebuttal of his (Taqi’s) claim. The A’raabi believed that the healthy camel WILL contract the disease if a diseased camel mingles with it, hence he (the A’raabi) queried this issue. Rasulullah (Sallallahu alayhi wasallam) rejected his understanding and belief – the selfsame understanding which today Taqi and his ilk are propagating at the behest of their governments and the atheists. The popular belief has always been of contagion – that the disease WILL be contracted if in contact with a diseased person. The ‘may’ and ‘will’ argument produced by Taqi Sahib is for befuddling ignoramuses.

The aqeedah of the juhhaal masses is that the disease WILL be contracted. Taqi’s interpretation serves to

entrench this false belief. The issue of it ‘may’ be contracted is Taqi’s personal opinion inspired by obedience to the government and to the atheists with whom he is enamoured.

“Fleeing from the leper” is firstly not an incumbent directive. Secondly, the Sahaabah did not flee from the plague nor from lepers. They did not observe any moronic protocols which Taqi and his ilk are describing as protective strategies. These protocols are artefacts of Iblees designed to abrogate the Masnoon and even Waajib teachings of the Shariah.

Thirdly, Rasulullah (Sallallahu alayhi wasallam) himself ate together with a leper from the same plate/bowl. Fourthly, lepers were not banned from the Musjid. Fifthly, when Rasulullah (Sallallahu alayhi wasallam) informed the leper that he should not come for the bay’t (pledge of allegiance), this leper was not placed in satanic quarantine as Taqi Sahib advocates. He remained with the delegation, and mingled with all the people, and attended the Musjid for Salaat.

The Hadith pertaining to the leper may not be presented in refutation of the explicit NO CONTAGION (*Laa Adwaa*) declaration of Rasulullah (Sallallahu alayhi wasallam). An interpretation which denies the *La Adwaa* contention is *mardood (rejected)*. Nor may this solitary Hadith and any other similar Hadith be

presented to cancel the Sunnah of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah, viz., their *tareeqah* during the plague. The leper Hadith must incumbently be interpreted to blend in with the Sunnah. It may not be cited in negation of the *NO Contagion* declaration and in negation of the Sunnah observance during plagues.

Furthermore, the motive underlying Taqi Sahib's interpretation of the leper Hadith is contemptible. He does so at the behest of Fussaaq, Fujjaar and the atheists who have given the world all the satanic protocols. He has compromised the Shariah to appease his kuffaar and fussaaq governmental cohorts.

No.2

He says: *“Do not enter plague area” is proof that we should adopt strategies to avoid the plague and this in no way is against tawakkul.*

Response

Shaitaan has urinated on the brains of those who present such utterly baseless and stupid claims. Firstly, all the shaitaani protocols in negation of the Sunnah are designed for observance for those inside the plague area and also for those outside the plague area. Yet, this precaution was never used by the Sahaabah to mangle, mutilate and cancel any act of the Sunnah. It was never used to bring about any change in the teachings of the Shariah. There were no heinous satanic protocols.

On the contrary, the shaitaani protocols of the kuffaar demand closure of the Musaajid, suspension of Fardh and Jumuah Salaat, and a host of other haraam perpetrations whereas the order not to enter a plague area never led to any cancellation or negation of any of the ahkaam of the Shariah.

Adoption of halaal strategies is not the issue of contention. Haraam acts are being disputed. It was never contended by anyone that adoption of halaal strategies is against Tawakkul. This is a figment of the convoluted reasoning of Taqi Sahib who dances at the tune of his western paymasters, and in appeasement of the fussaag/kuffaar government of Pakistan.

The Hadith has only one effect, namely: do not enter the plague region nor flee from it. No other deduction in support of the theories and protocols of the atheists may be made from this Hadith. Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah did not traverse beyond this simple directive. Taqi Sahib and his cohorts have no licence to supersede Rasulullah (Sallallahu alayhi wasallam) and his Sahaabah in understanding the purport of the Hadith. To exceed the directive on this Hadith and the Sunnah is in fact in total negation of Tawakkul.

While Rasulullah (Sallallahu alayhi wasallam) ordered the people of the plague-ridden area to remain, neither he nor the Sahaabah had designed any protocols and stupid shaitaani quarantine protocols for them NOR did they segregate the healthy from the sick in the plague-area as the kuffaar and their followers are implementing today. If contagion did have any validity, then why were the healthy allowed to mingle with the sick within the plague zone? If outsiders were prevented from entering the plague zone because of the fear of contagion, then what justified prohibiting the entire populace from taking to 'safer' areas? Why did all the healthy unaffected people have to live with those who had contracted the disease? Contagion is supposed to apprehend those within the area more than those outside the plague zone.

Why were the Musaajid not closed by the Sahaabah? Why was Jumuah and Jamaat Salaat not cancelled? Why did they not introduce any so-called preventative method? Since it was their belief that the plague was either Shahaadat or Athaab, they did absolutely nothing besides making dua, and some very senior Sahaabah made dua for Maut in the plague. This was their attitude. They did not display the devilish attitude and reactions which Taqi Sahib and his kuffaar bosses are advocating. There is nothing, absolutely no *daleel* in the Hadith for the baatil of the kuffaar which Taqi Sahib is

vindicating at the expense of compromising and even cancelling the Shariah.

No.3

He says: *He used part of the Hadith to advise refraining from musafahah as part of the many 'permissible strategies' if there is fear that the disease may spread far and wide.*

Response

He has indeed descended into the depths of kufr for disgorging this effluvium.

When he has no qualms regarding closure of the Musaajid, suspension of the Fardh Jumuah Salaat and the abandonment of the five daily Salaat with Jamaat in the Musaajid, the insignificance he attaches to Musaafahah comes as no surprise whatsoever.

Musaafahah regardless of its Fiqhi status of *Istihbaab* is an integral part of the Sunnah. It is an important teaching of the Sunnah culture. Discarding it at the altar of the atheists and Fussaaq is kufr notwithstanding its *Istihbaab* status. The Ahkaam of the Shariah may not be scuttled on the basis of the hallucinations of the atheists – hallucination which Taqi Sahib and his ilk have swallowed and accorded divine status.

The kuffaar have innovated a hideously ugly form of greeting with their elbows in clown-like fashion to demonstrate their satanic jahl. The shaitaani covid concept swallowed by Taqi Sahib has constrained acceptance of this hideously ugly form of greeting which, in terms of his confounded religion, has to take the place of the Masnoon Musaafahah which the atheists, the Munaafiqeen and Fussaaq believe spreads disease. This adequately reveals the ludicrously degenerate degree of intellectual disequilibrium of these molvis and muftis who propagate the cancellation of Shar'i Ahkaam to be replaced by the protocols of the atheists.

If Musaafahah, Sunnat style, was a spreader of disease, surely Rasulullah (Sallallahu alayhi wasallam) would have been apprized of it by Wahi. The same applies to all the other Ahkaam which the ulama-e-soo' have cancelled and banned in compliance with the dictates of their atheist, fussaaq and munaafiq masters. He has not proffered the slightest vestige of Shar'i evidence for hallucinating that abandonment of the Masnoon Musaafahah is a 'permissible strategy' in terms of the Shariah to combat a plague which has been divinely commanded to execute its mandate by taking into its sway all those earmarked for either *Shahaadat* or *Athaab*.

No.4

He says: *He goes on to state that if the government legislates on an occasion such as coronavirus that musafahah is banned, it will be haraam to shake hands because such an order is not contrary to Shariah.*

Response

Taqi Sahib should renew his Imaan for having uttered this kufr notoriety. Furthermore, he should return to Madrasah to learn the meaning of haraam and its effect. He has hit the depths of perfidious ludicrousness with this conspicuous claim of kufr. “Such an order” is most certainly kufr. Compliance is haraam.

In our booklet, [Refutation of the Fecundation Deception of a Zindeeq](#), the issue of obedience and disobedience to a kufr government has been explained in some detail. This stupid haraam contention of Taqi Sahib and his cohorts in crime has been thoroughly debunked in our booklet which is available on our website. Here it shall suffice to say that whatever Taqi has disgorged on the issue of Musaafahah and obedience to a kufr government is satanic bunkum which must be dismissed with contempt.

No.5

He says: *That if we are told to shorten Jumuah Khutbah and Salaat in these times, we should.*

Response

On what authority does this deviated Taqi Sahib who happens to be a bootlicker of the Pakistani government and an agent of the capitalist riba bankers, claim that the Jumuah Khutbah and Salaat should be shortened at the behest of the atheists or munaafiqeen or fussaag/kufr government? He has spoken nothing but satanic bunkum for which he has miserably failed to provide Shar'i corroboration. Only morons may make his 'taqleed' in such haraam acts of kufr propagated by Taqi.

Jumuah Salaat and Khutbah are of the commands of Allah Ta'ala. A secular kaafir government such as the Pakistani kufr regime has no right of intrusion into this divine domain. It is absolutely moronic to say the least for Taqi Sahib to disgorge the trash of shortening the Khutbah and Salaat at the behest of the fussaag-kuffaar regime.

Did Taqi Sahib ever offer the advice of Rasulullah (Sallallahu alayhi wasallam) on the issue of the Khutbah? Rasulullah (Sallallahu alayhi wasallam) said:

“Shortening the Khutbah and lengthening the Salaat is of the intelligence of a man.”

Taqi Sahib at no stage in his life had spoken on the excessively long khutbahs of the Saudi Imaams who

operate under the dictatorship of the Saudi villainous regime. It never had occurred to Taqi Sahib in the pre-covid satanism conflagration to offer advice in terms of Rasulullah's *naseehat*. But today, at the behest of the atheists, munaafiqeen and fussaag he has the satanic temerity of attempting to accord divine status to his stupid call of shortening the Salaat and Khutbah.

The advice of Rasulullah (Sallallahu alayhi wasallam) regarding shortening of the khutbah has absolutely no relationship with plagues. The advice is in consideration of the musallis and the imaam himself. Along with short khutbahs, the Salaat should be long in terms of this specific Hadith.

Furthermore, besides the kufr government, Taqi Sahib and his ilk have made their brains subservient to the dictates excreted by fussaag, fujjaar and kuffaar doctors and scientists whose words have absolutely no weight in terms of the Shariah.

As far as plagues are concerned, the Sunnah is crystal clear. There is no ambiguity in the Islamic approach to plagues which are not new developments of this age.

Rasulullah (Sallallahu alayhi wasallam), the Sahaabah, The Salafus Saaliheen and the entire Ummah down the long corridor of Islam's history had experienced plagues and epidemics. There is no quandary underlying this

issue. Islam has ample direction for plagues. A plague is either a punishment from Allah Ta'ala or it is a Rahmat and Shahaadat for the pious servants of Allah Ta'ala. While halaal medication is permissible, not a single one of the satanic protocols excreted by the atheists and lapped up by Taqi Sahib and his ilk is permissible. All their protocols are haraam and if observed on the basis of their contagion theory, such protocols will then be kufr.

As for Taqi Sahib and other molvis and muftis of his ilk, they all have rendered themselves *person'a non grata* in terms of the Shariah. He no longer enjoys Shar'i credibility.

THE FINAL BAYAAN OF HAZRAT MOULANA YUSUF BINNORI

DEEN MAY NOT BE PROMOTED OR SPREAD BY
USING THOSE MEANS AND METHODS WHICH
SHARI'AH HAS DECLARED IMPERMISSIBLE.

Hazrat Mufti Taqi Saheb after penning the following incident, writes:

"These last advices of Hadhrat Binnori (Rahmatullah alayh)) should be inscribed on the heart of every person involved in propagating and spreading Deen."

A few days before his demise, Moulana Binnori (رحمة الله عليه) attended a meeting of the Islamic Advisory

Council in Islamabad. On the second day of the meeting, some people approached Moulana, requesting him to deliver a bayaan (lecture) which would be broadcasted on television. Moulana politely excused himself and did not accede to their request.

This then led to the question of whether television, videos, etc. should be used for the sake of spreading and propagating Deen, if it is kept free from immodesty, shamelessness and other such elements which negatively affect people's character. Although not on the agenda of the meeting, the topic was unofficially being discussed.

The crux of what Moulana Binnori said on this occasion is as follows:

I would like to mention one important usool (principle) regarding the topic under discussion. Allaah Ta'ala has not made us mukallaf (duty-bound) to use any and every means possible, in order to bring people onto Deen. Yes, we have most definitely been made mukallaf (duty-bound) to use the various permissible means and methods of propagating at our disposal.

Together with commanding us to propagate and spread Deen, Islam has shown us the method and aadaab (etiquettes) of propagating Deen as well. We are mukallaf (duty-bound) to propagate Deen, but within the confines of those methods and aadaab.

If we, by adopting the permissible methods and means of propagating Deen, achieve our goals and objectives, then well and good. But, suppose if we adopt the permissible means and methods, we do not achieve our goals, then we are not obliged and responsible to adopt such methods and means declared impermissible by Shari'ah for the sake of propagating the message of Deen and winning people over to our side.

If by adopting those methods and means which Shari'ah has permitted, together with the aadaab of propagation, only one person is brought on to the Deen, then too, our propagation efforts have been successful. *(And even if not a single person heeds our call, we shall still be successful by Allah Ta'ala. – The Majlis)*

On the other hand, if by adopting those methods and means which are declared impermissible by Shari'ah, even a hundred people are won over, then this “success achievement” holds no value in the sight of Allah Ta'ala, because that propagation which entails trampling on the laws of Deen, can never be the propagation of Deen, but rather it is a propagation of something else. *(In fact, it is the propagation of satanism –The Majlis)*

Videos and films are against the laws of Islam, therefore we have not been made mukallaf (commanded) of using these methods for the propagation of Deen.

We will extend our heart and soul for those who are prepared to listen to our Da'wah through the correct and permissible means, but as for those who are only prepared to listen to our Da'wah if it is done via such means and methods which are not permissible, like videos and films, then we are ma'zoor (excused) from conveying the message to such persons in such a manner.

If we do not adopt this stance (*of the Shariah*) which has been explained, then today, for the sake of the people, we will be using films to propagate Deen, tomorrow women without purdah /hijaab will be used for 'spreading deen', and we will try to bring people into the Deen through gatherings of music and dancing. (*This is already transpiring. The haraam zina-kufr conference of the NNB jamiat of Fordsburg is the latest example of such satanism – The Majlis*). In this way, in the name of propagation Deen, we will be trampling upon and destroying the laws of Shari'ah, one by one. (*Ulama-e-Deoband ke Aakhree Lamahaat pg 170/171*)

COMMENT

It is a great tragedy that Mufti Taqi has made a somersault by halaalizing videos, television and pictography on the exceptionally baseless grounds of digital pictures not being haraam pictures. His comment decades ago on the fatwa of Hadhrat Maulana Yusuf Binnuri (Rahmatullah alayh) is indeed a far cry from his

lamentable haraam stance today on the issue of pictography. May Allah Ta'ala save us from the evil of our nafs and the snares of shaitaan.

TAQI UTHMANI'S KUFR BOOTLICKING ADVICE

Peddling the satanic covid wares of his handlers – the atheists and the kufr government – Taqi Uthmani advises Muslims to adopt all the haraam/kufr satanic protocols of the atheists. Thus he says:

“Practice on all the precautions with diligence. Wear the mask outside the house at all times, especially in Masjids, Madrasas, Ijtimas and places where people gather.”

This man has truly sold his soul to shaitaan. He has betrayed Islam. With his rubbish advice he attempts to misguide and mislead Muslims by deception. All the so-called covid precautions are in conflict with the Shariah. Furthermore, these satanic precautions are kufr in view of the underlying idea of kufr. These stupid ‘precautions’ are accompanied by the kufr belief of contagion – a belief which is in explicit denial of the belief of *Laa adwaa* stated by Rasulullah (Sallallahu alayhi wasallam).

We have published many articles and a number of booklets to explain the kufr villainy of the satanic

protocols which the bootlickers are promoting at the behest of their kuffaar masters who have dangled the chimera of dollars in front of them. Despicable worldly motives have induced Taqi Uthmaani and his ilk to lick up the horrible kufr effluvium of their paymasters and handlers.

The satanic convolution of their brains no longer permits them the ability of distinguishing between Haqq and Baatil – halaal and haraam. The satanic ‘precautions’ advocated by Taqi Uthmaani alter, displace and mutilate a number of ahkaam of the Shariah. The entire Sunnah has been pillaged and plundered by Taqi and his likes. Compounding and aggravating his villainy, he singles out the Musaajid and the Madaaris, the bastions of Islam, and by implication he alleges that these holy Deeni Institutions are the prime spreaders of the disease. In emulation of Taqi’s kufr, the Reverend Abraham Bham and the Munaafiq Karaan, have branded the Musaajid with the epithet, ‘*super spreaders*’ of the hallucinated covid devil.

This attitude of Taqi and his mob of ulama-e-soo’ is in blatant denial of the Hadith: “Verily, when Allah intends a calamity for a people, He looks at the Musaajid, then He diverts it (the calamity) from them.”

The Musaajid, according to Rasulullah (Sallallahu alayhi wasallam) are the most beloved abodes to Allah Ta'ala. They are described as the Houses of Allah. But these miserable molvis and hybrid molvi-sheikhs satanically regard the Musaajid to be the worst spreaders of the disease.

Halaalizing riba has convoluted the thinking of Taqi Uthmaani. The capitalist riba bankers are his masters at whose beck and call he dances with the fabrication of fatwas of permissibility for their haraam riba products. Thus, his mental equilibrium has been deranged as is stated in the Qur'aan Majeed: “....*they stand like the one who has been driven to madness by the touch of shaitaan. That is because they trade is like riba.*”

Having halaalized riba, haraam pictography and other acts of fisq and fujoor in which he publicly indulges, he has gained sufficient temerity to launch his shaitaani attack on the Musaajid and Madaaris. The specific reference by Taqi to the Musaajid and Madaaris conceals his dislike for these Bastions of Islam. He is piping the tune of his handlers. The venom against the Musaajid in particular is standard procedure in every country. In all countries where the covid plot has been rolled out, molvis and sheikhs have been hired to execute the treachery of targeting the Musaajid and the fundamental of Salaat.

Rasulullah (sallallahu alayhi wasallam) said that he fears most the *aimmah mudhilleen* - the molvis and sheikhs who mislead and deceive the Ummah. With satanically adorned statements do these ulama-e-soo' – *Hizbush Shaitaan (the Legion of Shaitaan)* whose head is Taqi Uthmaani, misguide the ignorant and the unwary. So beware of Mr.Taqi Uthmaani and the other clique who constitutes *Hizbush Shaitaan*.

MUFTI TAQI AND SMART PHONES

Offering some naseehat on the evils of smartphones, Mufti Taqi Uthmaani, said:

“The process of the smart phone has commenced. It has opened the door of immorality and misuse of the eyes. A man who happens to be a good Namaazi (performer of Salaat), pious and present in the first saff (row in the Musjid), sits in solitude employing his eyes in the disobedience of Allah Ta’ala. What a massive act of treachery! What a heinous act of khiyaanat (abuse of trust)! What a great act of disobedience!

It is not permissible for a man who is not confident of protecting himself against this fitnah to use such a phone. If he has confidence, then he may keep such a phone for beneficial purposes. However, there remains the danger of slipping at all times. The danger of misdirecting the eyes remains at all times (with the possession of a smart phone).

Therefore, Brother, reflect! How much is left of life? No one knows. Who knows when Maut will strike? Why destroy this bounty (of the eyes) bestowed by Allah Ta'ala? Over there (in Qiyaamah) one will be apprehended for this destruction. We do not ponder. It does not occur to us that one day there will be a reckoning for the misuse of the bounties of Allah Ta'ala. We involve ourselves in these acts of corruption.

One day we shall be ushered into Allah's Presence. A reckoning will be taken for every glance cast.The way of Taqwa is to strive in the Path of Allah Ta'ala.”
(End of Mufti Taqi's naseehat)

OUR COMMENT

This belated lament of Mufti Taqi Sahib is an indictment of khiyaanat against him. The Mufti Sahib himself is guilty of treachery against the Shariah with his fatwa of permissibility of pictography on the basis of which numerous so-called 'pious' people and molvis have become addicts of pornography, movies and the deluge of pictorial filth disgorged by the internet media.

In his belated slating of smartphone fisq and fujoor, Mufti Taqi has resorted to the Fiqhi principle of Sadd-e-Baab, i.e. closing the door of fitnah. This principle entails the prohibition of even permissibilities which constitute stepping stones for evil and vice. This is a Qur'aanic principle based on the Aayat: “Do not approach near to zina.” The command is the prohibition

of even permissible acts which open up avenues for fitnah (corruption and sin).

Mufti Taqi Sahib had displayed unacceptable obliviousness (ghaflat), to say the very least, in proclaiming digital pictography, videography and the like halaal. At that time he had adopted self-inflicted blindness by consciously and totally ignoring this extremely important Qur'aanic principle on which many ahkaam of the Shariah are based, and which has to be incumbently employed to close the avenue of sin, transgression, fisq and fujoor.

Even if we momentarily and irrationally assume that Mufti Taqi's intelligence was unable to fathom the simple Shar'i dalaa-il for the hurmat of all forms of pictures of animate objects regardless of the method of production, then too it is totally unacceptable that a Molvi of his calibre who has a thorough grasp on textual (zaahiri) Deeni knowledge, was unaware of the preponderance of fisq and fujoor, pornography and the like which bedevil internet media. It is unacceptable that this senior Mufti was ignorant at that time of the Sadd-e-Baab principle, and that he stumbled upon it at this belated hour on the verge of Barzakh.

Numerous moron molvis, crank peers, one-cent khalifahs and slaves of lust masquerading as buzrugs and whose buzrugiiyyat is confined to the parameters of

the beard, topi, kurtah trousers above the ankles and occupying the first saff in the Musjid, had extracted maximum mileage from Mufti Taqi's baseless, haraam fatwa of permissibility of internet and video pictures to cast aside whatever inhibition they had for haraam pictures. The consequence has been their addiction to pornography. Initially, they laboured in the self-deception of viewing only 'educational' and 'religious' content. In the process, shaitaan succeeded in convincing them to abandon the Shariah's principle of caution. Thus they plunged headlong into the cauldron of fisq and fujoor without the least degree of restraint.

The opening of the avenue of fisq and fujoor by Mufti Taqi Sahib with his abhorrent fatwa of permissibility has extinguished all vestiges of Imaani conscience and inhibition of the false buzroogs, molvis and sheikhs. On this issue they all pretend to be the muqallideen of Mufti Taqi whilst in reality they are the muqallideen of Iblees. In this regard, Mufti Taqi played the role of an agent of Iblees whether knowingly or unknowingly.

Now, lost in his self-created cesspool of inequity, fitnah and fasaad for which he had opened the door, his belated lament regarding the smartphone falls on deaf ears. In the matter of abstention from corruption, no one is his muqallid, but in the matter of adoption of fisq and fujoor, the whole world of morons and Satanists will announce their taqleed. Now he may rue his colossal

blunder of having halaalized the fundamental basis of internet and video fisq and fujoor, namely pictures of people and animals. It is a ‘permissibility’ based on the silliest arguments which are insults to Ilm and Intelligence. We have published several booklets in refutation of the khuraafaat of Mufti Taqi’s weird and silly ‘proofs’ for permissibility of haraam pictography. These publications are available in hard copies and also on our website.

Whilst there is still life pulsating in the veins, Mufti Taqi Sahib can have hope of Allah’s mercy which will shower upon him if, despite this very late hour in life, he reflects and issues a bold and an unconditional retraction of the mammoth blunder he had committed in the halaalization of the worst kinds of kabeerah sins. At this late hour in life, there is still time and hope for making amends by means of Rujoo’ (Retraction of the baatil). If he fails to take advantage of the fading opportunity of life, the consequences in Qiyaamah are too ghastly to contemplate. Just imagine the sins of millions who will argue their cases on the basis of Mufti Taqi’s halaalization of the kabeerah sin of pictures. May Allah Ta’ala save us all from the villainy of our nafs and the ploys and plots of Iblees.

MUFTI TAQI'S BAATIL CORRUPT COVID VACCINE 'FATWA'

The following Istifta' (questionnaire) was submitted to Mufti Taqi Uthmani:

Is it permissible to take the corona vaccination? Is it incumbent for the government to compel everyone to submit to vaccination? What if someone acquires a fake vaccination certificate?

Mufti Taqi's Response

While a fatwa was requested, Mufti Taqi Sahib merely made some comments in his statement camouflaged as a fatwa. His statement is not a fatwa. The one who posed the question remains in the same darkness in which he was at the beginning.

In his response to the question of permissibility or impermissibility of the covid/corona vaccination, Mufti Taqi Uthmani stated:

“It is permissible *per se* to use any halaal medicine or food as a precaution against sickness on condition that at the time (of its use) no haraam and impure substance had been added. Regarding the corona vaccine, if it is not established by means of some reliable source that it is contaminated with impure substances nor is its harm

for the health been confirmed by reliable medical research or by compelling presumption (*zann-e-ghaalib*) nor is there solid evidence that it is being used for an unlawful objective, then taking the vaccine will be permissible according to the Shariah although not incumbent.”

Our Comment

The aforementioned averment is typical of Zig Zag muftis whose liberal and misleading '*fatwas*' are the effects of dubious and even sinister agendas. That halaal medicine uncontaminated with haraam substances is permissible, is known to every Muslim, even to the most ignorant one.

The one who had posed the question is aware that halaal and pure substances are halaal and permissible. His question does not pertain to pure substances. The question relates directly to the satanic covid/corona vaccine and the satanic vaccination methodology of the atheists.

Taqi Sahib building his case of support for the Pakistani government who bootlicks the atheist West, has presented the above introduction to provide the kuffaar Pakistani government with a licence to justify its satanic covid oppressive programme. It is indeed lamentable that Taqi has grovelled in a cesspool of inequity to provide cover for the vaccine which has been confirmed

by the research of top medical experts and scientists to be an evil, dreadfully harmful potion or a devil's cocktail.

It is difficult to believe that Mufti Taqi is ignorant of the innumerable research results which condemn vaccination by medical experts, doctors and scientists who have and are vehemently cauterizing the false satanic vaticination of this *haraam* covid vaccination. Thousands of pages have been published by experts regarding the horrible side effects, maiming and deaths caused by this potion of Iblees which Mufti Taqi is marketing on behalf of the government and other sinister western satanic forces.

It is quite obvious that Mufti Taqi is fully aware of the opposite view – the anti-vaccine view of innumerable medical experts. His feigning ignorance in this regard is pure chicanery designed to mislead. Despite being aware of the researches of the experts and scientists, he speaks ambiguously, without issuing a straightforward, simple fatwa. He does not inform whether the covid vaccination is *halaal* or *haraam*. He sits on the fence zigzagging without providing guidance.

The factors of permissibility stated by Mufti Taqi in his abovementioned averment are all non-existent in so far as the covid vaccine is concerned. Contrary to the deception perpetrated by Mufti Taqi, the facts are:

- 1) The vaccine is impure
- 2) It is poisonous. It is laced with poisonous and impure substances.
- 3) It does not cure. On the contrary, it harms, maims and kills.
- 4) It is never a precautionary method for saving from the disease.

The conditions which he has enlisted for the vaccine to be halaal are all non-existent. There is emphatic reliable research studies by top class *atheist* experts, which prove beyond any shadow of doubt that the vaccine is absolutely harmful. But, Mufti Taqi deems it prudent to submit to the atheist view which is in diametric conflict with the Shariah. And, he feels constrained to tow the government line because of his close association with the fussiaaq, fujjaar and kuffaar rulers. Yet, Mufti Taqi does not commit himself since being a molvi/mufti he has to look behind him where the Ulama-e-Haqq are hounding him. He leaves the conclusion to be made by the one who posed the question.

The texts which Mufti Taqi Sahib quotes from the Fiqh Kutub merely state some principles. But these are not helpful for the masses. A fatwa should state whether the issue is permissible or not. If a Mufti is truly unaware of the issue, he should not zigzag and talk drivel. He should not flaunt expertise by citing Arabic texts from

the Kutub which do not assist the one who posed the question. If Mufti Taqi Sahib is genuinely ignorant of the ear-piercing dins of condemnation of the vaccine by innumerable experts, he should state his unawareness and refer the questioner to other Muftis who are versed in the matter.

In another zigzagging exercise, Mufti Taqi states:

“It is not necessary for the government to compel every citizen to take the corona vaccine. However, if the relevant institution regards the corona vaccine to be necessary protection against the disease, then the government may advise every citizen to be vaccinated. Nevertheless, if anyone abstains from the vaccine due to personal reasons, he will not be a sinner.”

Our comment

Firstly, Taqi Sahib has not determined whether the vaccine is halaal or haraam. Due to feigned ignorance, he is silent on this issue. Despite his non-committal stance, he justifies the government’s endeavour to have all citizens vaccinated with the potion of Iblees. His advice to the kaafir government of Pakistan is devoid of Shar’i substance. Advice is permissible only on sound basis – on understanding of the issue, not on conjecture.

He says that if a person abstains from vaccination for some personal reason, then he will not be sinful. This

implies that abstention from vaccination for no *valid* reason renders a person sinful. But this is manifestly *baatil*. In the very first instance, vaccination is HARAAM, hence the issue of valid reason for abstention does not arise. It is haraam to adopt a haraam method.

Secondly, even if we should hallucinatingly assume that vaccination is indeed 100% beneficial and bereft of any harm, then too the higher option of merit is abstention since it would be the demand of a man's Taqwa. In substantiation, the Maaliki Fuqaha explained:

“There is no doubt that the refusal of medical treatment, placing one's reliance upon Allah and acceptance of what He decrees, is among matters endorsed by the revealed law. This is supported by what Al-Bukhari reports from ‘Ata bin Abi Rabah from Ibn ‘Abbas that a woman came to the Prophet – upon him Allah's blessing and peace – and said, “I suffer from seizures to the point that my body becomes exposed. So, pray to Allah for me.” He said, “If you would like, you can endure it and be rewarded with Paradise. And if you would like, I can ask Allah to cure you.” She responded, “I will endure it.” She, then, said, “I become exposed. So, pray to Allah for me not to become exposed.” So, he prayed for her. Hafiz Ibn Hajar al-‘Asqalani said in *Fath al-Bari* while commenting on this hadith.

The hadith indicates the merit of the one who suffers seizures, that the reward for enduring the tribulations of the world is Paradise, and that embracing the more difficult is superior to taking dispensations for those who know what they can withstand and are not too weak to cling to adversity. It also contains evidence of the permissibility to refuse medical treatment, that treatment of all ailments with supplication and taking refuge to Allah is more beneficial than treatment with prophylaxis (*aqaqir*), and that the effect of that and the body's reaction to it is greater than the effect of medicine on the body. It, however, benefits for only two reasons: (1) with respect to the sick person, it is [from] sincerity of intention; (2) The other, with respect to the one seeking medical intervention, is the strength of his spiritual focus and the strength of his faith (*taqwa*) and trust (*tawakkul*)."

In *At-Tamhid*, Ibn Abdul Barr (Rahmatullah alayh) says:

"Among the best of this Nation (this Ummah) were its Salaf (Predecessors) and Fuqaha who were people who endured sicknesses until Allah Ta'ala took them away. They abstained despite having access to physicians. But none of them was condemned for having refused medical treatment."

Imaam Ahmad Bin Hambal (Rahmatullah alayh) said:

“I prefer for a man who has Tawakkul and pursues this path to abandon medical treatment such as consuming medicine, etc.”

Thus, Qaadhi Iyaadh (Rahmatullah alayh) recorded *Ijma’* on medical treatment being **non-obligatory**. It is therefore haraam to compel any person to submit to even valid, halaal medication, leave alone haraam vaccination. Further, in their Fatwa, the Maaliki Ulama of Mauritania say:

“And Al-Nawwawi said in *Al-Majmu’*, “And it is recommended that the sick not be forced to medicate and to consume other things like food.” And if it is not permissible to force the sick who is suffering from extreme illness to medicate, then how is it permissible to force the healthy who has not been afflicted with any sign of illness? And how can trust and surrender to the divine decree be something desirable for the sick who suffers from an actual illness and that not be desirable for a healthy person who is fearful of an expected illness?”

Once when Hadhrat Umar (Radhiyallahu anhu) was confined to bed by sickness, he was advised to call a physician. In response, Ameerul Mu’mineen said: *“If I know that my cure is to simply place my hand on my head, I shall then too desist from so doing.”* This was his Taqwa and Tawakkul.

Therefore, those who collude with the kuffaar governments and the atheist devils, and issue satanic ‘fatwas’ designed to stampede the ignorant masses to submit to haraam ‘medical’ treatment such as satanic vaccination are all agents of Iblees.

False vaccination certificates

On the issue of acquisition of false vaccination certificates, Mufti Taqi said:

“To acquire false corona vaccination certificates is deception and falsehood which is not permissible. It is necessary to abstain from this.”

While this response is a fatwa for the question, it is highly erroneous and *baatil*. Firstly, from what Mufti Taqi has mentioned in his statement, he feigns ignorance of the vaccine. Whether it is beneficial or destructive, he pretends not to know. Therefore, he has no Shar’i basis for unequivocally claiming that it is sinful and not permissible to acquire false vaccination certificates.

If a rapist/robber enters your home and searches for your wife/daughter who has gone into hiding somewhere in the house, will it be sinful to LIE to the scoundrel and say that there are no women in the house? Or will it be rewardable to speak the ‘truth’, reveal her whereabouts and condone the violation of her chastity

by the rapist/robber while you, the scoundrel *dayyooth* stands by cowardly such as these spineless Muftis and Shaikhul Islams and Grand Muftis of today?

If a robber wants to steal your money or harm you physically, will it be permissible or impermissible to LIE in order to save yourself from the evil of the robber? Only the likes of Mufti Taqi has the erudition to say that it is not permissible to lie even in these circumstances.

This is exactly what Mufti Taqi's fatwa pertaining to false certificates imply. Let the scoundrel rape your wife and rob you of your money on the basis of your 'truth'. According to him, observance of his conception of the 'truth' is imperative regardless of the injury and harms stemming from the satanic potion of Iblees. Thus, obedience to the kuffaar government is incumbent in terms of his warped logic which is nothing but chicanery designed to mislead Muslims and to bootlick the rulers.

In an abortive bid to justify obedience to the kuffaar government, Mufti Taqi cited an Arabic text without presenting its translation. The translation is:

“It is incumbent on the Muslim to obey his ameer in all permissible things. Therefore, if the ameer orders commission of a mubah (permissible) act, then it is

incumbent (Waajib) to act accordingly. If the ameer prohibits a mubah act, then it is haraam to do it.....Hence, the Fuqaha have stated explicitly that obedience to the ameer in acts which are not sins is Waajib.....Ibn Aabideen said: ‘When the ameer instructs to fast on the days which are not prohibited, then this becomes incumbent.....’

But, this obedience is *Mashroo’* (is of Shar’i significance and import) when the order (of the ameer) is due to a *maslahah* (valid expedient), not stemming from *hawaa* (base desire) *zulm* (oppression/injustice), for verily the haakim (ruler) should not be obeyed *per se* (*li thaatihi*). He has to be obeyed from the perspective of him being the *mutawalli* for the benefit of the masses.”

Even a cursory glance at this text will dispel the basis Mufti Taqi claims for his corrupt fatwa of obedience to the kuffaar Pakistani government. The ‘*incumbency*’ to obey the ameer in terms of the foregoing text is conditioned with the following stipulations:

- (a) The act must be mubah, i.e. permissible in the Shariah
- (b) The ameer’s decree must not be motivated by his base desire (*hawaa*) and *zulm* (oppression/injustice)
- (c) There must be *maslihat* (an expediency which is for the benefit of the masses).

Germane to the satan's potion (vaccine) and the satan's method (vaccination), all three stipulations are missing. The vaccine is haraam. There exists overwhelming and tumultuous evidence for the *hurmat* of the potion of Iblees.

The law compelling vaccination is pure *zulm* motivated by *hawaa*, and there is no valid *maslihat* for the people in this dreadfully harmful satanic vaccination which the governments have acquired from Bill Gates in lieu of millions of dollars.

The hallucinated 'benefit' of the potion of Iblees has been lapped up from the vomit of the atheists. All the noise, sound and fury which these wayward molvis and muftis have churned up are designed to appease the atheists and kuffaar governments. They are misinterpreting Qur'aan and Ahaadith not for reconciling superficial contradictions in the texts, but to justify the kufr and satanic protocols of the atheists. Their very motive is corrupt and kufr.

Furthermore, the principle stated above is not cast in *Wahi* or in the Qur'aan and Sunnah. Men of intelligence are entitled to scrutinize the decrees of the ameer and to determine for themselves the validity of the imposition. Should they dissent from the claimed validity, they will have the Shar'i right to differ and to disobey and to

reject what Mufti Taqi seeks to convey as if it is the effect of Wahi.

Consider the example of fasting on permissible days. The ameer will firstly have to have a really strong and viable basis for ordering the populace to keep Nafl fasts on certain days on which the Shariah has not made it Waajib to fast. In our opinion a valid reason would be to act against Zindeeqs who believe that it is not Masnoon to fast on Mondays and Thursdays, rather it is bid'ah and haraam. If such an idea of *zandaqah* becomes embedded in the masses, then the ameer will have the right to order the masses to fast on Mondays and Thursdays until the evil corrupt idea of the *zandaqah* has been eradicated. However, despite this validity, it will not be sinful for individuals to silently abstain from fasting, that is, without opposing the decree of the ameer.

Qadha', i.e. the post of being a Qaadhi, is Fardh-e-Kifaayah. Despite the extreme importance of this position and despite the order of the Khalifah, Imaam Abu Hanifah (Rahmatullah alayh) and Imaam Muhammad (Rahmatullah) resolutely refused to submit to the command of the Khalifah.

Imaam Abu Hanifah opted for imprisonment and being flogged rather than obeying the Khalifah on this extremely important and Waajib issue. And, so did

Imaam Muhammad, Imaam Nisaa'i and other illustrious Ulama of the Salafus Saaliheen.

The eminent Sahaabi, Hadhrat Abdullah Ibn Umar (Radhiyallahu anhu) disobeyed the Khalifah and refused to take the oath of allegiance, despite this being mubah and even necessary, and so did Hadhrat Abdullah Bin Zubair (Radhiyallahu anhu) disobey the Khalifah to the extent of declaring his own Khilaafat in Makkah Mukarramah. There are many episodes of the Salafus Saaliheen disobeying the oppressive orders and commands of the tyrannical rulers who were NOT kuffaar such as the rulers and regimes in sway of Muslim countries.

The government of Pakistan is decidedly kuffaar. It has abolished the Shariah and substituted in its place the western kuffaar concept of baboonic democracy. Mufti Taqi and all molvis of similar thought should hang their heads in shame for satanically labouring to make Muslims subservient to even the haraam and kufr demands of the kuffaar regime. At the minimum, he should weld his lips and remain silent if he is unable to stand up in opposition to the oppression and tyranny of the kaafir government. It is absolutely despicable and treacherous for an Aalim to lick the boots of the kuffaar government, and worse to mislead the ignorant masses with corrupt fatwas camouflaged with Qur'aanic verses, Ahaadith and texts from the Fiqh Kutub which have no

relevance to the situation and scenario for which guidance is sought.

The principle overriding the rule cited by Mufti Taqi, and that too baselessly, is the declaration of Rasulullah (Sallallahu alayhi wasallam):

“There is no obedience to any makhlooq (created being) in any act which involves disobedience to Khaaliq (Allah, The Creator).”

CONCLUSION

- (1) Mufti Taqi's discourse is not a Fatwa. It is merely a statement which provides no guidance for Muslims. Only the portion pertaining to false certificates is a fatwa, but a baseless one.
- (2) The entire discourse is *baatil* in that it is irrelevant to vaccines and vaccination. He feigns ignorance, hence he remains non-committal sitting on the fence.
- (3) The conditions listed by Mufti Taqi for permissibility of medication are all non-existent regarding vaccines and vaccination. Vaccines are laced with poisons and haraam substances. Vaccines cause dreadful harms and injury.
- (4) Mufti Taqi is guilty of chicanery designed to delude the Muslim masses and to bootlick the government.

- (5) His fatwa pertaining to false certificates is absolutely baseless, stupid and treacherous. There is no *daleel* whatsoever in the Shariah for claiming that such false certificates are haraam and sinful.
- (6) The Arabic texts cited by him do not support his *baatil* contentions.